wicked World, for thy Childrens ſake, that we may reigne with thee for euer; to whom with the Father and the Holy Ghoſt, be aſcribed all honour, glorie, power, praiſe, might, maieſtie, &c.

Amen.

FINIS.

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Amen.

FINIS.

K.6.

THE SERMON PREACHED AT PAVLES Crosse, the tenth day of Nouember, *being the next Sunday after the* Discouerie of this late Horrible TREASON.

17

By the Right Reuerend Father in God, WILLIAM, *by Gods permission, Lord Bishop of* Rochester.

ESAY 59.5.

They hatch Cockatrice egges: but weaue the Spiders Webbe.

BIBL. CANT. ACAD.

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The Preachers friend to the READER.

GEntle Reader, *if thou thinkeſt the* Preacher *of this* Sermon, *was vppon purpoſe appointed to relate the diſcouery of this late* Tragi-comical treaſon, (Tragical, *in the dreadeful intention:* Comicall *in the happye and timely* Detection *thereof*) *thou art drceiued: but being three weekes before requeſted, to ſupply the roome amongſt other* Biſhops *for the* Parliament, *if it had continued: this* occurrent *happened in the* interim *ſomefoure or fiue dayes before the* Sabboth, *wherein he was to* Preach, *whereby he thought it fit, (though he had purpoſed a* Scripture *of that day for his Text) to change a* Goſpel *into a* Pſalme: *which notwithſtanding, albeit out of the* Pſalmes, *may well beare the name of* Euangelium, *not onely in reſpect of* Dauid *the* Author (*who writ more like an* Euangeliſt *then a* Prophet, *and therefore the* Fathers *conclude him to be.* Homo in veteri, non de veteri Teſtamento, *a man that liued in the* Time, *but not after the* Man-

ner *of the olde* Lawe, *more like a* Christian *than a* Iew) *but also the* Matter, *which the* Scripture (*suitable to this* Accident) *will afford: which truly may be called* Euangelium Regni, *the* Gospell *or* Tydinges *of this* Kingdome, *and could not but be acceptable to the* Hearer, *if the* Messenger *thereof were* accepted (for multum interest quid a quoque dicatur) *and he in* Reason & Religion *should be, because* [Beautifull are those feet (saith *Paul*) *which* bring glad tidings of good things:] *Now what* Newes *so good, as that in the Propheſie of* Esay, *to tell Sion*, Regnauit Deus tuus, *Thy God hath shewed himselfe a King; and what message more gladsome, than with* Nahum *to tell* Iudah, *that the man of* Belial *is taken, and that the sonnes of* wickednesse *shalbe* vtterly cut off. *How* gratefull, *or* distastefull *it was to the* Auditorie, *the present* Hearers *can best report: but whether to the* censorious reader (*who vseth to* examine *euery Periode & sentence with a curious touch in an exact ballance*) *it will be either* currant *or* refuse, *is a question, which none but he, which bringes the assay and scales can assoile, and yet if he will withal, remember the* shortnes *of the time for the gratulation, the* dreadfulnes *of the* danger, *the* fresh escape *whereof could not but leaue an impression of* horror *in the Preachers minde (able to haue confounded his* Memorie,) *who should haue bin one of the* hoisted *number, the late receiuing of the*

In-

To the reader.

Instructions *which in that short space could not bee many: hee will perhappes not bee so rigide in his Censure, as either preiudice to the person, or opinion of his owne* abilitie *to haue performed it better, would cause him to be. And, as I heard, the* Preacher *himselfe frankely confesse, that vnlesse the* Kings Maiestie *his most excellent* Speech, *with the right honourable Lord* Chancellour *his graue* Oration (*both of them in the* Parliament *house the day before,*) *and diuers circumstances sensibly conceiued and imparted to him ouer night, by the Earle of* Salisbury, *his* Maiesties principall Secretary, *had not succoured him, he had failed euen in that slender* performance, *which was then offered to the* Eare, *and here is presented to thy* View.

Farewel

PSAL. 18. 50.

Great Deliuerances giueth he vnto his King, and ſheweth mercy to his annointed Dauid, *and to his ſeede for euer.*

THE whole Pſalme, as the title ſheweth, 2. *Sam.* 22. 1. is *Dauids* ἐπινίκιον, or Triumphing Song, after his many reſcues and victories: and is one of thoſe, which Pſalme 32. 7. he calleth *Cantica liberationis*, the Songes of Deliuerance: for it ſeemeth that God and *Dauid* had entred a couenant each with other, Pſalme 89. 2. ratified on each parte with an othe, God for his parte tooke his oath, Pſalme 89. 35. *I haue ſworn by my Holines, that I*

will neuer faile Dauid: *Dauid* againe for his parte ſware vnto the Lord, Pſalme 132.2. and vowed a vow vnto the Almighty, not to ceaſe day & night, to performe all meanes for the ſetting foorth of Gods prayſes, & of that vow, this book of Pſalmes is an euerlaſting witnes. wherein he generaly verifieth, what in one place he ſpake *de te Canticum meum ſemper*, Pſalm 71.8. *My ſong ſhall alwayes be of thee*. In this, aboue the reſt, hee inlargeth himſelfe in that kinde, which hee beginneth with loue, *I will loue thee moſt dearely O Lord my ſtrength*, verſe 1. (for praiſes not iſſuing from a louing affection, are eyther *Flatteries* or *Hypocriſies*) and endeth verſe 49. *I will prayſe thee O Lord among the Nations*: (for beneſites acknowledged, not ending with prayſes to God, argue eyther a *prophane ingratitude*, or an *arrogant preſumption*.) Of both theſe, namely, his affection and acknowledgement, this verſe is the *Epiphonema*, or the cloſing blaſt of this triumphing *Trumpet*, wherein, as if hee wanted winde to ſound out, by particular enumeration, all his ſeuerall *Deliuerances*, (for ſo himſelfe confeſſeth, Pſalme 40.5. *Thy mercies exceede all account, I would declare them, and ſpeake of them, but I am not able to expreſſe them*:) therfore, as if this verſe were the &c. or *totall ſumme* of all the particular *Items* hee would haue you take this for all, *Great deliuerances, &c.*

Which

Which he setteth out, first *intensiue*, shewing what they are in their owne nature (*magnificasti salutes*) because petty benefices become not GOD to giue for Psalme 2.8. *Aske of me*, saieth hee, *and I will giue thee* no lesse then *the Heathen to possesse, and thine enemies to crush.*

Secondly, *extensiue*, how these are diffused or communicated (to *Dauid* and his seede) for GOD hoardeth not vppe his blessinges but distributes them abroad, *Iames* 1.17. *Euerie good gifte commeth downe from the Father.*

In the parte *intensiue*, concurre two partes; First, the double *quantitie*, both that which they call *discreta*, the pluralitie of the number [*Deliuerances*] as also that which they call *continua*, the magnitude thereof [*great,*] Secondly, the double qualitie, as well internall and essentiall [*salutes, healthes, wholesome Deliuerances:*] as outward and accidentall, [*magnificasti*] *deliuerances*, beseeming a *Great God* whome Saint *Basil* calleth ἀξιωμαπκὸπατον βασιλέα, a most magnificent King.

The part extensiue, is personall and successiue, the *Person* [*Dauid*] First, as an eminent person [*a King.*] Secondly, as a sacred person [*Annointed*] Thirdly, as a person appropriate vnto *God*, [*his King, his Annointed*] The succession indefinite and infinite, [*vnto his seed*] the number

not defined [*for euermore*] the time not limited.

And both these generall partes, hee deriueth from these two qualities which God, by a reiterated speech challengeth vnto himselfe aboue all other attributes. Psalme 62. 11. *Power vnto God, and vnto thee, O Lorde, mercie,* In the part Intensiue [*great Deliuerances*] there is Gods *power*, both *Potentia virtutis*, Ephes. 6. 10. *The power of his might* (for weakenes cannot make manie rescues) then *Potentia claritatis*, Colos. 1. 11. *The power of his glorie*, [*Magnificasti*] for *Gods Deliuerances* cannot be obscured.

In the part Extensiue, there is Gods *mercie* [*sheweth mercyes*] First, that which is called, Luke, 1. 78. *Misericordia viscerum*, his emboweled mercie, wherewith hee tenderly and specially affected *Dauid*: For which cause, in the title of this Psalme, (as the Latines reade it) hee is called *Puer Domini*, the Lordes Darling, or tenderling, and so much himselfe confesseth 22. verse, *Saluum me fecit quoniam voluit me*, Because hee had a fauour vnto me. Secondly, that which Diuines call, *Misericordia facta*, not onely affecting *Dauid*, but also acting and perfourming mercies vnto him (for so it is here, [*Misericordiam faciens*] dooing mercie vnto *Dauid*) Thirdly, that which the Scripture calleth *Misericordia custodita*, Exod. 34. 7. His treasured mercy, *Reseruing mercy for thousands, &c.*

Not

Not onely to *Dauid*, but lineally and laterally, [*to his seed*] and that [*for euer*] for many generations.

These are the partes of this Scripture, the summe whereof is, that admiration of *Dauid*, Psalme 31.19. *Quàm magna multitudo dulcedinis tuæ?* There is the part Intensiue *which thou hast done to them that feare thee, &c.* There is the parte extensiue. Of these in their order.

The first part.

THe first part wee obserued, is the *Pluralitie* & the *Qualitie* of these *Deliuerances:* they be *plures*, and they be *salutes:* both which with the Fathers, ye may call the two handes of God, vz. *Latitude* and *Fortitude:* the first in the pluralitie, *Giuing to all men*, πλουσίως, aboundantly, 1. Tim. 6.19. that is, *Manus expansa:* The second in the qualitie, defending what *he giues* powerfully, there is *Manus extensa.* Or in Saint *Paules* Metaphor, *The fulnesse of Gods riches.* First, *Diuitiæ gratiæ*, Ephes. 1.17. Giuing frankely and liberally. Secondly, *Diuitiæ bonitatis*, Roman. 2.4 In that the thinges which he giueth, be [*Salutes*] For so it is, Mat. 7.11. Your heauenly Father shall giue vnto you *bona*, good thinges: and this comes nearer to *Dauids* sense, who, when he meditates of his Deliuerances from God, still at-

tributes them to *Gods right hand*. Psalme 73. 23. I was alwayes with thee, and thou vpheldest me with *thy right hand*: but herein he obserueth two things: First, *Plenitudo dextræ*, Psalme 16.11. the plentie of that hand. Secondly, *salutare dextræ*, Psal. 20.6. the wholesomnesse of that hand. For the first vz. the pluralitie: it is not with God as *Esau* spake of his Father *Isaac*, Genes. 27.38. *Hast thou but ONE blessing my Father?* As if God had but one way to saue, or as hee said, 1. Kings 20.23. that he were a God of the Mountaines onely, that is, coulde ridde vs from high & eminent daungers and not a God of the Valleis: (yes, and of the vaultes too we may say,) for with him, sayeth *Dauid*, there is *copiosa redemptio*, Psalm 131.7. all maner of wayes to redeem. And therfore as there being diuerse kinds of sinnes, and for euery of them he hath mercies answerable and proportionable, an abilitie to redeeme *Israel from all his sinnes*. Psal. 131 8. as for great sinnes, he hath *magnam misericordiam*, and for many sins, *multitudinem miseriarum*. psal. 51.1 so proportionable to euery mans dangers, or miseries, are Gods deliuerances: Be they *great* as Psalme 71.20. *great* aduersities hast thou shewed vnto me, &c. Behold here. *Great deliuerances*, Are they *Many*? as Psalme 25. 17. *Tribulationes multiplicasti*, my sorrowes are multiplied, there is with him, *Multitudo salutum*, Ps. 94

19. In the *Multitude* of the sorrows which I had in my heart, thy comfortes haue refreshed mee: Particularly, to fore-prise a daunger, hee hath *Salutem præuenientem*, Psalme 21.3. Thou diddest *preuent* me with thy goodnesse, to meete with a daunger when it commeth, hee hath *Salutem præparantem*, Psalme 18.43. Thou diddest *Girde* mee with strength vnto the battle, to assist at a pinch in the daunger, hee hath *salutem suscipientem*, Psalme 118.13. *I* was thrust at sore that I might fall *sed Dominus suscepit me*, but the Lorde *vphelde me*, to stay a relapse after an escaped danger, hee hath *salutem confortantem*, Psalme 89. 21. My hand shall *holde him vppe*, and my arme shall *stablish* him. And this pluralitie might *Dauid* aboue all others acknowledge, and so he did, when Psalm 118.14. he confessed, that God had so many wayes deliuered him, *Vt totus factus esset in salutem*, as if hee intended nothing else but to deliuer him: For *Salus* beeing eyther *Redimens* rescewing from daunger, or *Redimiens*, Dignifying or Crowning with Honour: the first, 1. Samuel 13.41. shall *Ionathan* die, *qui salutem tam magnam fecit*, which hath giuen vs so great Deliuerance, that is, *Salus redimens*, For the second, Psalme 21.5. His Glory is greate in *tua salute*, Why? *Glory and Honour hast thou laide vppon him*, There is *Salus Redimiens*, in

both

both these, *Dauid* had his share from God more then any other. For the first, his *Rescew* from the Beares pawe, the Lions iawe, *Saules* iauelline, *Goliahs* speare, *Achitophels* counsell, *Doegs* slaunder, *Schemi* his reuiling, the mouth of the sword, the murren of his people, the multiplicitie of his sinne, the rebellion of his sonne, (no meane nor ordinarie dangers) is an euident demonstration, and accordingly hee confessed it, when Psalme 54.7. hee sayeth, hee hath *deliuered* mee from all my feare: For the second, his *Honours* were as many as his daungers, the fauour with his Prince, the loue of the people, the designed heritage of a Kingdome, the glorious wearing of a Crowne, the triumphant victories ouer his enemies, the secure establishing of his Kingdome in his sonne while he liued: these *Salutes* it pleased GOD to affoorde him, and with an othe to assure him; *I will make him my first borne* higher than *the Kinges of the earth*: himselfe putteth them both together, Psalme 104. verse 4. *Prayse the Lorde, O my soule, which saueth thy life from destruction*, there is the first *Salus*, his acquitall from daunger: *which crowneth thee with mercy and louing kindenesse*; there is the second, his requitall with Honour. And so much for the pluralitie [*Deliuerances*,] the summe whereof, is that of our Prophet in Psalme 34, verse 19. *Manie are the troubles of the righ-*

righteous, but the *Lord deliuereth them out of all*, this is *Plenitudo dextræ*.

The second part.

NOw we come to the *Quality*, that is, *salutare dextræ*, For as GODS Deliueran-ces are many, so they bee *Salutes*, they haue health in them, they bee as *Dauid* sayeth, Psalme 21. Verse 3. *Benedictiones dulcedinis* sweete blessinges: *Vsque in delicias amamur*, sayeth *Seneca*: this is GODS *Syntaxis*, (as the vulgar English reades, Psalme 28. verse 8. The wholesome *Deliuerance* of his annointed. It is not so with the sonnes of men, in whom there may be helpe *sed non est salus in eis*: Psalme 146. 3. there is no *health* in their *helpe*: *trust* them not. *Munera quæ putas, insidiæ sunt*, their *Deliuerances* are not without some *annoyance*, Euen the verie *Saliua* of the tongue, like the *Saliva* thereof, hath some venome in it, Psalme 28. 3. *They speake friendly to their neighbours, but imagine mischiefe in their heartes*, But their reall *Deliuerances*, much more noxious: For as it is in the *Apologue* (to which the *Poet* alludeth) of the Combat betweene the *Stagge* and the *Horse*, *viz.* That, the *Horse* beeing too weake for the *Stagge*, re-

" required the helpe of the man, which hee " easily obtained; who getting vpon the *Horse* " backe, driued the *Stagge* to flight, but after " that, *non equitem dorso, non frænum depulit ore*, he could neuer since quit his backe of the rider, nor his mouth from the bit: so is it with the helps of worldly *Potentates*, *beneficia viscata*: as the birde hauing escaped the snare, percheth vpon the tree for refuge, and there shee findes bird-lime to intangle her, from whence she cannot flie, but with losse of her feathers, if not of her members: so is it with the helps of *States* and *Nations*, aske their helpe in distresse they will graunt it; but withall, eyther they exact a tribute, which exhausteth the *Treasury*, or impose conditions, which infringe the *Liberty*, or require a future aide, which weakeneth the *Power*, or betray vpon aduantage, which redoubles the *Misery*, or vpbraide the benefite, which exulcerates the *minde*. This is *Saluatio ab Optimatibus*, (as the *Latines* reade) *Ieremy*, 25. 35. which as the Vsurers loane (to speake for the capacity of the Citty) freeth a man from the prison for the time, but inuellops him in bondes more miserable, more durable than the prison. Herein differing from God, for his blessing, sayeth *Salomon*, giueth *riches*, yea and *Deliuerances*; *nec addit molestiam*, and ioyneth no sorrowes with them. For if it bee *salutare ex Sion*, Ps. 53. 6.

Then

Then shall Iacob *reioyce, and* Israel *shall bee glad.*

And thus much for the word *Salutes*; the summe whereof is, Psalme 85. 9. that if it be *Salutare Domini*, there concurre with it, *omnes salutes* Glory, Mercy, Righteousnesse, Peace, as the Prophet there noteth. The conclusion that in psalme 3.8. *Domini est salus*, it is the Lord onely that giues true *Deliuerance*, and withall a blessing vpō his people. And this for the *Pluralitie* and *Qualitie* of the *Deliuerances*.

Now we come to the *Quantities*, [*Great*] wherein wee will not goe further than this Psalme, nor there speake of his *Salus coronans*, eyther the *Celsitude* of his honour, verse 35. *He hath set me vp on high places:* nor of the *Amplitude* of his honour, verse 45. *Thou hast made mee the head of the heathen, a people remote & vnknowne* nor of his *Triumphs* ouer his enemeies, verse 42. *Driuing them, as the winde the dust before him trampling them as the clay in the streetes vnder him:* (though this bee also the *Salus coronans* of our *dread Soueraigne* and *glorious King*) but onely shew the *greatnesse* of the *dangers* which *David* escaped, as more sutable to this late *horrible occurrent*, both in respect of the *dangers* themselues as first, *Dolores mortis*, verse 4. the *pangs of death* which the imminent expectation put him vnto (for the expectation of death, is more bitter then

death it ſelfe. Secondly, *Laquei mortis, funes inferni*, verſe 6. *daungers* in the *darke*, *treaſons* in *ſecret*, *treacheries* of the *Vault*. Thirdly, *aquæ multæ*, one danger in the necke of another, verſe 16. And alſo of the Authors, as verſe 4. *Torrentes iniquitatis, ſtreames* of wickedneſſe, a concurrence of *Conſpirators*. Secondly, (which is our late *caſe*) verſ. 48. *Vir iniuriarum*, or *rapinæ*, a cruell blood-thirſtie wretch, like our *Vault-enginer*. All theſe of *Dauids* were great indeed, but compared to this of our *gracious King*: (the laſt, I truſt, for a worſe there cannot be) is but as a *minium* to a *large*, whether we conſider therein, eyther the *Plot it ſelfe*, or the *Con-comitance* with it, or the *Conſequences* of it.

Plot.

FIrſt in the *Plot*, obſerue I pray you, a *cruell Execution*, *an inhumane crueltie*, *a brutiſh immanitie*, *a diueliſh brutiſhnes*, & an *Hyperbolicall*, yea an *hyperdiabolicall diueliſhnes*.

First, *Cruelty* in the effuſiõ of blood, curſed both of God and man: for *Curſed art thou from the earth* ſaith God to *Cain*, Geneſ. 4. 11. for one mans blood ſpilt, Curſed be the rage, for it was cruell, ſaith *Iacob* of his ſonnes, Gen. 49. 7. in the ſlaughter of the *Shechemites*.

Secondly,

Secondlie, *Immane crueltie*, in the multitude of the slaine, to make himselfe drunke with the blood of so many Worthies, and so innocent: (for by the reporte of militarie men) his prouision was so large, that if fire had beene giuen, (beside the place it selfe at the which hee aymed) the *Hall of Iudgement*, the *Courtes of Recordes*, *the Collegiate Church*, *the Cittie of Westminster*, yea, *White-Hall* the Kinges house, had beene ~~rushed~~ and ouerthrowne, such heapes ~~hee had~~ layde in, of Billets, Fagots, huge stones, Iron-crowes, Pike-axes, great Hammer-heades, besides so many barrels of Gun-powder, ~~fiue and~~ thirtie in number small and great, ~~as I am credebly informed.~~

Thirdly, ~~his~~ *brutish immanity*, in the manner of the death, not *man-like to kill*, but *beast-like* to *discerpe*, and teare parcell meale, the bodies of such personages, *Ferina rabies est*, saith *Seneca*, *dilaniare non occidere*.

Fourthly, ~~his~~ *diuelish feritie*, first, for the *materials of the death* intended (*Gun-powder*) which they say none but the diuell, the King of the sulphurious pit did inuent: secondly, for the *fierie massacre* it should haue made, not from heauen, as the fire that came downe from aboue vppon *Iobs* substance, Iob. 1.16. For which cause it is there called *Ignis Dei*, but vnder the earth, out of a Caue, as kindled and sent from the infernall

pit: The Apostle sayeth, *That the member which sets on fire, Rotam generationis*, Iames, 3. 6. *The whole course of generation* (as this shoulde haue done) *it selfe is set on fire by Hell.*

Fiftly, But this more then diuelish, for this Diuell *of the Vault*, contented not himselfe with the death of the bodie, but reached in his *Project* at the second death, of the soule; by taking away many, so suddenly in their *sinnes vnrepented*, with their mindes *vn-prepared*: I trust that this escape will make many to like the better of the prayer against suddaine death, for though I doubt not, but if it had beene effected, that this *whirling blast* woulde haue beene vnto our *sacred King* (so *Religious in his profession, so innocent from wrong, so cleare in his conscience*) as the Whirle-wind and fiery chariot of *Elias*, to haue carried vppe his soule to heauen, and that God in his mercy, woulde haue made this *Deluge of Bloode*, as *Baptismum sanguinis*, a *Baptisme of Martyrdome*, to haue washt away *our sinnes*; and as a *Holocaust*, or whole burnt sacrifice, to propitiate his wrath for our *Transgressions*, yet as much as in this *Fury it lay*, he wold haue sent vs all to hell.

Secondly, And still I say, a *Rage* more then *diuelish*: for the Diuell when hee is described to haue Apoc. 12, 12. to bee in his extreamest rage, yet then hee is saide, verse 4.

to

to haue drawne with his tayle, but the third part of the starres, and that from heauen to earth, but this Diuell, with his traine would at once haue pulled downe all the glorious *Starres*, both fixed, and erraticall (those that are fastened to the Court, and those which come and goe as they are called and dismissed) yea euen the Sunne & the Moone themselues, not from heauen to earth, but to the bottomlesse pit, as much as in him lay.

Thirdly, and still I say, more then diuelish: For as the *Fathers* (alluding vnto that speech of the King of *Sodome*, *Da mihi animas, cætera cape tibi* Genes. 14.21.) doe well obserue, that the diuell is contented with the soules of men, for if *Iob* would haue cursed God ~~to his face~~, *Iob* 1.11. he would not haue cared, though his substance and honour had beene encreased, and his life continued, but this Satanicall miscreant, must haue body and goods, and life, and soule, and all.

Lastly, marke in this Plot, a ~~production~~ without a match (and yet it should haue beene effected with a *match*) ~~but I meane~~, a *Treason* without *Parallel*; a slaughter beyonde comparison. For the *Treason*, the neerest that I find to it, is that in the Roman Historie of the schoolmaister among the *Falerians*, whose Citty *Camillus* besieged, who hauing the sonnes and

youth

youth of all the Nobility, and the Chiefe of that Cittie in his tuition, drawing them into the fieldes a little without the Walles, vnder pretence for their recreation, betraide them all at once into the handes of *Camillus*: and yet herein there is a great *disparison*, for they were but children, but in this case olde and young, *parents* and *progenie*, all at once, should haue beene betrayed, they were aliue, and so might be eyther raunsomed or recouered, or if slaine yet they should haue seene their death: but here without ransom or recouery; or seeing who had hurt them (for so the letter boasts) a death suddaine and inuisible: there but the *sprowtes* of one Cities *Nobilitie*, a small *territorie*: heere the *stem* and *seede Royall*, with the *Honour* and *Hope* of this whole *Ilands Gentry* and *Nobility*.

But *Slaughter* none can I thinke of matchable therewith. *Pharao* slew the Males of *Israel*, but that was by *Edict*, and they were Children, and of his *Vassalles*. *Herod massacred* the infantes, but that was to secure him of his *State*, shaken (as he thought) by a prediction, *Math.2.* *Abimelech* and *Athaliah*, killed all the *allies* of the *blood*, but their furie was stanched in the *issue Royall*. Of *Achilles* his furie, it is saide by the *Poet*, πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν, that he sent many worthy men to the *graue*: but that was in open warre, and in the compasse of many yeares.

And

And all these were *Kinges* and *Tyrants*, and so their mind the same with *Polynices* in the *Tragedy*, *Imperia precio quouis constant bené*, that *Kingdomes* are to bee bought at any rate: but what shoulde moue this, πολλοστὸν ἀνδρὰ καὶ ἀτίδαστον, a *vermine* of the baseste sorte, a very *Tenebrio*, the *slaue of darkenesse*, like a Mole vnder the grounde, to subuerte at one push as the *Prophet* speaketh, *Esay. 9.14. heade* & *tayle*, *braunch* and *roote*, all in one day: *Caligula*, was but a shadow; for he wished that all the *Cittizens of Rome*, had but one *necke*, that at one blow hee might cut it off: but this *Blood-sucker*, not only wished it, but contriued it, prepared for it, and was ready to execute it. There was but one famous *Nero*, which for his *Crueltie* got the name of *Nero* frō all the rest, him hath he matched in *Affection*: for when one of *Nero* his *dissolute* company, had said *Me mortuo*, when I am deade, let heauen & earth goe together; Nay said *Nero*, *Me viuo*, while I am aliue. So ment *Guy Faulkes* (the true name of a false *traytor*) to haue beheld as (hee said) the *houses and bodies flying vp*; he *liuing* & *laughing* at it If hee had solde vs for *bond-slaues* & *hand-maides*, saith *Hester* of *Haman*, yet there had been *life*, and so hope of *returne*, but to make an vtter *dissolution* of the whole *State*, had beene a *misery* incurable, was a *proiect* most damnable.

Here was read the partie's confession, so much as concerned the Plot.

ANd so much of the Plot. Now for the *Con-comitance*, what would haue come to passe, euen with that blow. The olde Greeke Prouerbe is, ὃδὲν μεγὰ ἀφνω γίνεται, that no great exploit can suddenly be effected, especially, *alteration of States*, doe aske a long time & must bee wrought by degrees: for *omnis subita mutatio est periculosa*, euen to the *Conquerors* themselues, and therefore in their purpose to change a *State*, they will begin with one thing at once, as with *weakening* the *force*, or *exhausting* the *wealth*, or altering the *Religion*, or remouing their *Gouernors*, but in this designe, *Vno flatu, vno ictu, vno nictu*, with one blast, at one blow, in one twinkling of an eye, should haue bin crushed together, the *Gouernement*, the *Councell*, the *wisedom*, the *Religion*, the *Learning*, the *strength*, the *Iustice*, of the whole land. The want of one of these is a blemish to a *State*, and bringes a miserie with it. A *Realme* without a *Monarch*, as the *Skie without the Sunne*, is a clowde of darkenesse, a darknes of confusion.

A *Monarch* without *counsell*, as a *head without eyes*, obnoxius of it selfe to danger, and a burden to the members.

Counsell without *Wisdome*, as an *arrow out of a childes*

childes bow, accidentally fortunate, but originally weake.

Wisedome without *Religion*, like *Tullies Offices*, politique but prophane.

Religion without *Learning*, like the *Athenian Altar*. Act. 17 superstitiously deuoute, but fundamentally vnsound.

Learning not guarded with *strength*, as *a rich Citie without wals, naked & vnfenced.*

Strength without *Iustice*, as a *Lyon broke from his Cage*, furious and vnsatiable. And yet this *darkenes*, this *blindenes*, this *prophanes*, this *superstition*, this *weakenes*, this *lawles fury*, had with this blowing vp, bin blown in & ouer this whole nation, a thing which neither the greatest Potentate of the world, with his strongest inuasion, nor the most dangerous rebel, though most popular & powerfull, coulde haue brought to passe after many repulses, & in many years, namely, to take away at once, *the hope of succession*, the *Oracles* of *wisedome*, the *Chariots of Israel*, the *Beau-peeres* of *Learning*, the *buttresses* of *strength*, the *guardians* of *iustice*; the *glory of the Nobilitie*, and in one word, the *Flower* of the whole *Kingdome*, not, as *Tarquinius*, the poppy heades, one after one, but with *Sampsons crush*, al in a moment: And which makes the fact more odious, in the *sanctuary* of the Kingdom. These would haue gone with the blow, but what should the Issue haue been?

If the light which is within thee be darkeneſſe, ſaith our Sauiour, *Mat.6.23.* how great is that *darkenes?* and yet ſuch had beene ours, when all the lights together were extinguiſhed. Begin firſt with the chiefeſt and brighteſt, *Lucerna Iſrael*, ſo is the King called, *2.Sam.21.17.* It is a wo to a lād ſaith the *Preacher*, wher the king is a child *Eccle.10.16.* But *Write this man childles, Ier.22.30.* is a more dreadfull caſe: For *vbi nullus gubernator*, neither in *act*, nor *hope*, *populus corruit* ſaith *Salomon*, *Pro.11.14.* there followes a generall *diſſolution.* Then come we to the inferiour *lightes*, 1.the *lights politike*, In the multitude of *Counſellors* there is health, Pro.24.6. *Sed diſſipantur cogitationes vbi non eſt conſilium.* Pro. 15. 22. The ioyntes of the whole *State* are looſened where there is no *Counſel*.2. *The Lightes Eccleſiaſticall: The Prieſtes lips ſhall preſerue knowledge, and at his mouth the Law muſt be learned*, Mal.2.7. for they are *Lux mundi*. Mat 5.14 both for inlightning the mindes of men with knowledge, and directing their liues by good example. Now theſe *Prieſtes* to be ſlain by the *ſword*, Pſa.78.64. is a miſerable calamitie, but to haue no *Prieſt*, no *Teraphim*, no *Ephod*, no *Church-gouernor* (as our caſe had bin,) is that horrible deſolation threatned by the prophet, Oſe.3.4. Then the *Lights Ciuil*, Magiſtrates inferior, who being ſub-ordinate to the greater, theſe being quenched, what light can the leſſe giue?

giue? what obedience could they haue? their authority (at the best) is but deriued: when the fountaine therfore is stopped, the riuers are dried, the Chieftaine remoued, the Lieue-tenancie ceaseth. Lastly, *Lux morum*, Mat. 5. 16. *Let your light so shine, &c.* These *lightes of good manners* where had they bin? in such a *Cyclopicall* Confusion, wherein as the Poet saith, ἀκούει οὐδεὶς οὐδενὸς, *No-body heares nothing of No-body.* As the Scripture speaketh, wherein euery man dooth what seemeth good in his own eyes, be it neuer so bad; what Rapes, what Rapines, what riflings, what slaughters had insued? A thing more miserable to the suruiuors thē to them which were slaine? wherein, what could be any mans? and yet what might not be euery mans? wherein *optimū misericordiæ genus esset occidere*, the best kind of pitty had bin to slay, and the happiest newes, to heare of death. The hedge lying open for the *wild boare* of the forrest to enter, a Forrener to inuade, or the *slie Foxe* of the wood to clime, a domesticall vsurper to intrude, this had bin the *Cimmerian* darkenesse of our nation, when these lightes had bin extinguished. And blowne out should they haue bin, vnlesse *the father of lightes* had caused light to shine out of darkenesse. by discouering and reuealing this worke of darkenesse: so that we may truely now conclude with *Dauid*, Psal. 97. 11. *Lux orta est iusto*, Light is

Iudg. 17. 6.

ſprung vp for the *Righteous*, and ioy vnto them that are true hearted.

Now doe as *Aſſuerus* did, cauſe the Records to be read, & Chronicles to be ſearcht, ancient, moderne, diuine, prophane, *Greeke*, *Latin* among the *Turkes*, ~~in Paganiſme~~, yea if *Hell* keepe any *Records*, ſearch there, and looke if yee can patterne this conſpiracie, or match this *daunger*, ſo *deſperate*, ſo *cruel*, ſo *inexcuſable*, ~~and iudge, whether this Concluſion of Dauids, do not well ſort with~~ this eſcape of ours. [*Great deliuerances giueth hee vnto his king*] but this, perhaps you will ſay, was but one, *great* indeed, euen a riddance as the Prophet ſpeaketh, from the *nethermoſt pit*. Pſal. 30. What is this to the plurall in the Text, [*deliuerãces?*] yes, becauſe in this one there were many; for had our *gracious Souereigne* only eſcaped, the *deliuerances* had bin many, for that euen in the very *perſon* of the *King*, there are many liues, *Thou art worth ten thouſand of vs ſaid the people to Dauid*. 2. Sam. 18. 3. So many liues preſerued by the kings ſafetie, ſo many *deliuerances*, but that ſpeech, 1. Reg. 22. 17. *I ſaw all Iſrael* ſcattered as *ſheepe* wanting a *ſhepheard*, argueth that the liues of the whole *Nation*, are contained in the *Kings perſon*. But this was not all, for withall was deliuered both his fruitfull vine, and his Oliue branches, as *Dauid* calleth them. Pſalm. 128. his Queene,

Heſt. 6. 1.

Pſ. 18. 28.

and

and *Children*, the *Crowne* of his Table, the *Diademe* of his *Crowne*; the *glory* of his *Diademe*, the *hope* of his *glory*, the *assurance* of his *hope*, and the *pledges* of his *assurance*. The slaughter of *Zedekiah* his sonnes, did more grieue him. Ieremy 52, 10: then the losse of his Kingdome, or the Captiuity of his owne person, and such being the affection of our louing King vnto his deare Children, hee accountes their escape, no meane part of his *Deliuerances*: Neither was this all, because the best part of his people were withall deliuered, besides the number which was very great. In the multitude of the people, is the *Honour* of the *King*, sayeth *Salomon*; but a *Realme dispeopled* is presently ruined. Prouerb. 14. 28. Therefore it pleased his Maiestie to professe (in his *Royall, iudicious, graue*, and *learned* speech vttered yesterday in the *Parliament*) that the *deliuerance* of the Estates and Commons, (which were aymed at) whose liues and welfare, hee vowed, were more deare vnto him then his own safety, did more *Comfort* him then his *Personall escape*. But in this point of the *Pluralitie* If I woulde bee curious in an other *Realme* (as then it was) I might fill vppe the number of the *King* his *Deliuerances*, and match them with *Dauids*.

It

It seemeth by his Maiesties *speach yesterday*; that his case & race hath bin the same with the Prophet, being preserued in *Vtero*, Psal. 139. 13. *Ab Vtero*, Psal. 22. 10. *Ex utero*, Psal. 71. 6. For no sooner was hee conceiued in the wombe, but presentlie he was hazarded, no sooner deliuered from the wombe, but inuironed with daunger, and what perils he hath passed euer since he was borne, need not be related, they are so manifest: dismissed from those parts with a dreadfull farewell of a *desperate Treacherie*, and entertained among vs with a Conspiracie vnnatural & as dangerous: heere Crowned with *Thornes*, before hee coulde get on the Crowne of *Golde*. Now therefore, as for these *rescues* hee and wee may truely say with Dauid [*Magnificasti salutes*, thou hast shewed great *deliuerances*]: so, for the discouery of the danger; we must needs adde with the same Prophet, Psal. 17. 7. *Mirificasti misericordias*, thy mercies thou hast made *maruellous*: for surelie, there were wonders in the discloſing thereof: As first by a letter written without a name, in a disguised hand (for *mendax odit lucē*) to a Noble Gentleman (affected that way in Religion) who hath therin discharged the part both of a loyal and honourable Subiect: his duetie hee shewed, in reuealing what was written* fearing some danger might be intended, his honour appeared in the detestation of such a horrible intention.

* *Here was the Letter read, and varied vpon with some notes.*

2, By

2 By his Maiesties *apprehension*, who though he walketh securely, in the sincerities of his Conscience, and innocency of his carriage (which makes him lesse iealous and suspitious of daunger) yet his heart gaue him (by some wordes in that letter) that there might bee some fiery Engine, perhaps remembring his Fathers Case, who was blowne vp with powder.

Here were such Papers read, as concerned the confession which was then knowne, and notes giuen vpon them by the Preacher.

THis *solertia and ingeniositie of spirit* (which in his Maiestie I haue before obserued) makes mee to thinke that speech of the heathen man to be true, *Nullus vir magnus sine afflatu diuino*, and that in Kinges there is a diuine inspiration. 3. In God almighty his *iudgement*, both vppon the Caitiffe of the *Caue*, who being not many houres before in the Celler (when some of the Lordes came thether for some other occasions, as was thought) had not the power to suspect, or the grace to flie: but when the Priuie watch came in the night, he was the first man that appeared at the dore, as if God himselfe had presented him vnto their handes, and also vpon the rest of the Cõspirators. In whõ hee verefied that speech of his sonne, Mat. 7. *In qua mensura, &c.* retaliating their purpose with the effect of their owne

proiect, as if God would not suffer them to bee taken, till they were fired out of the house, who woulde haue fired vs within a house: striking some of their eyes out with Gunne-powder, (the instrument of our death) and some slaine with Musket. there also is *Fire* and *Powder*, the Engines of their owne *Conspiracie*. Now surely, *Mirificasti Misericordias, O Lorde thou hast made thy mercies wonderfull.* And thus much shall serue for the first generall, the intensiue parte. The Conclusion and vse whereof shall bee, that sithens GOD, hath beene good to vs in a double quantitie of *Number* and *Dimention*, for *Many*, for *Great Deliuerances*, wee againe aunswere him in the like proportion, quantitie for quantitie, as *Dauid* prescribeth, Psalme 150. 2. *In multitudine magnitudinis.* Hath GOD done great thinges for vs, Psalme, 126. 3? Let vs with the *Prophet* aunswere him in the same kinde, and say; *Wee will giue great thankes vnto the Lorde.* Dooth hee *fundere beneficia, powre* out his benefites vppon vs, Psalm. 68. 19? Let vs againe *fundere Corda, powre* out our heartes before him, for GOD is our hope, psalme 62. 8. Doth hee giue vs cause to *triumph*, it is our parts as *Dauid* here to aunswere him with an ἐπινίκιον, and that in all sortes as the word hath beene vsed, 1. ἐπινίκια φωνεῖν, to declare this

this *deliuerance in triumphant* speeches, 2. ἐπινίκια δίδοναι, to giue *Triumphantly* our Almes to the poore, our dole to the needy; for all shoulde haue beene taken from vs, therefore wee the better may part with some to so good vses, 3. ἐπινίκια θύειν, to sacrifice in *triumph* the Calues of our lippes, the prayers of our heartes, the prayses of our tongues, and ἐπινίκια φαγεῖν, to eate *triumphingly*, to feast *extraordinarily*, For so did the people of GOD among the *Iewes* vppon any straunge deliuerance. The Father at the returne of his Sonne, Luke 15. did so, and why not wee? Sithens that is verified of our most gratious King, which hee there spake of his recouered Sonne, *Mortuus est, & reuixit*, hee was dead and is aliue againe. *Dead* in the *Cabinet* of the *Conspirators*, *dead* in the *intention* of the *Villaine* in the *Vault*, *dead* in the *preparation* of falsehearted *rebels*, but *reuixit*, hee is aliue againe, 1. *vixit*, escaping manie daungers, *Hee liued, vt induceretur ad nos*, to bee brought in vnto vs, from *Hebron* vnto *Ierusalem*, from the *Northerne climat* to these *Southerne partes*, now *reuixit*, hee is aliue afresh, *vt reduceretur ad nos*, to bee brought againe vnto vs, *Acherontis faucibus*, as his Ma: yesterday said, from the very *gates of death*, from the *Iawes* of the *deuourer*, from the *loweste pit*. And long

may he liue with vs, and raigne ouer vs, to the comfort of himselfe, to the ioy of his Realmes, to the confusion of his enemies, to the maintenance of the Gospell, to the glory of the highest.

And now (but that the time is so farre spent) I should come to the seconde parte, which is the *Extensiue, vz.* to whome God hath shewed these *deliuerances*, namely, [*to his King and his anncinted*] wherein I might truely haue taken occasion, to haue shewed how these titles doe agree to our dread Soueraigne, both that hee is a King, and that he is *Gods King*, as hauing in him all the partes that may concur either in a king, or in a good King, to whom that title, first attributed to *Dauid*, (which once before I named) the *light of Israel*, principally appertaineth, as one frō whose resplendent brightnesse, al the kingdomes of Christendome may receiue their light. Whether wee looke vnto the *light of nature*; of pregnant wit, of ready apprehension, of sound iudgement, of present dispatch, of impregnable memory.

Or the *light of Art*, being an vniuersall Scholler, acute in arguing, subtle in distinguishing, Logicial in discussing, plentifull in inuenting, powerfull in perswading, admirable in discoursing,

Or the *light of grace*, whether intellectual, for speculatiue Theology, a perfect Textuar, a sound

Exposítor,

Expositor, a faithfull Christian, and a constant Professor, or affectuall, for Regeneration, an assiduous prayer, a chast husband, of sweete carriage, of humble deportment, of mortified lusts, of sanctified life.

Or the *light of gouernment*, an vpright arbitrator in cases of Iustice, a louing father to his subiects, a carefull guardian of his kingdomes, a wise manager of his State, an especial fauourer of this Citty, an absolute Monarch both for Regiment & iudgment: And yet *these lights thus gloriously shining in this golden candlestike*, this *Noctiurnus Ambulo*, this *diurnus Nebulo*, this nightes gadder, this daies Pioner, would haue at once blowne out.

So would I also haue handled this worde *Annointed*, which makes a King a *sacred* person and therein I purposed, to haue shewed vnto you, that this practise of murthering princes, is made an *Axiom* of *Theologie* among the *Romanists*: who so reads *Parsons*, *Dolman*, *Allen* and *Parsons* their cases of conscience, *Stapleton* his *quodlibeticall* Oration at *Doway*, *Rossæus*, *Reynoldes*, *Gyfford*, or the bitter expostulation of *Ludouicus* of *Orleance*, in the case of the *Guyses* faction against *Henry* of *Nauar*, now King of *France*; and lastly, the positions of the Iesuites of *Salamanca*, shall finde it a conclusion of positiue Diuinitie: Whereof, were there no other, this worde *Annointeed*, is

an vnanſwerable confutation. *Touch not mine annointed*, ſaith the Prophet, Pſal. 105.15. For this *Dauid* took as an inuiolable reſtraint, both when *Saule* was giuen into his handes, *How ſhould I lay handes vpon the Lords annointed*, 1. *Sam.* 24. and as a ſufficient reaſon to execute *Saules murtherer*, at leaſt the *meſſenger* of his death, 2. Sam. 1. *Howe durſt thou touch the Lords annointed? Honorauit viuum, Vindicauit mortuum*, ſaith Saint *Auguſtin*, only for this reaſon, becauſe he was *annointed:* and yet, thoſe which make *Religion* the *ſtawking-horſe* for *Treaſons*, pretend the *Catholike Cauſe*, (as theſe *Conſpirators* now did) to murther the lords *Annointed*. Againſt whome, I would (if the time had ſerued) in this caſe haue beene more bitter, but that I remember there are ſome amongſt vs, who challenge vnto themſelues the *quinteſſence* of *Annointing* as He, Eſay 65. *Come not neere mee for I am Holier then thou*, yet come very neare to the ſame dangerous poſition: not to ſpeake of *Knox* and *Buchanan*, the two fiery ſpirites of that *Church and Nation* where they liued, what means that ſpeech of ſome of our owne Countrie, extant in *Print*, in the late *Queenes* time of bleſſed memory? *that if their reformation ſhoulde not bee yeelded vnto there woulde bee ſhortly a bloody day in England* But the time being ſo farre gone, I wil cut off that whole part (being forced thereunto. In the meane time I ſhall deſire you to ioyn with

me

me in hearty prayer vnto Almighty God for the continuance of our good King, our State, and our Religion amongst vs, giuing him thankes for his wonderfull mercie, in preseruing vs from this terrible blow (as they called it) from this desperate, dreadfull and damnable attempt, saying,

O Eternal God and our most mighty Protector, &c.

As it followeth in that prayer, beginning with those wordes, printed in the book of Thanksgiuing for this discouery and deliuery: But made by the Preacher.

And let all true Subiects say Amen.

FINIS.